The Bombay Guardian.

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WEEKLY REVIEW.

—During the early part of this week we were in constant expectation of receiving news of the death of H. R. H. the Prince of Wales. Since then the telegrams are somewhat more hopeful. Much prayer has been offered for his recovery, at home and throughout the British Empire. A great deal of sympathy has been felt for the Queen and for the Princess of Wales, and it is earnestly hoped they may be spared the trial of seeing him pass away at this time. How much significance his death would have, politically, it would be difficult to say. Her Majesty may live for 20 years yet. We remember when the Duke of Orleans was killed about 30 years ago, how great the shock that France seemed to feel; yet in a few years Louis Philippe and all his family had to cross the straits of Dover. But that was France. We hope the Prince of Wales may soon be in the enjoyment of his wonted health, and may arise from his sick-bed a better and a wiser man for the chastening that has been laid upon him.

—Forty thousand pounds are wanted to keep perhaps as many people from starving in Persia. There are individuals in Bombay any one of whom could give these four lacs to-morrow, and not have a plantain less to eat after it, or require to make the slightest change in their establishment. So there are in England and every where almost; while the King of Persia has many millions sterling locked up in his private treasury. And every where there are those who, if they cannot save thousands from starving, can save some. Why should I give, more than another? is the exclamation of the natural heart. But that of the heart in which the love of God has been shed abroad, is, May I not give?

—We have been favoured with a remarkably successful photograph of the sun, taken on Tuesday last at the time of the partial eclipse, by the Rev. W. S. Price, of Nassick. The bright disk of the sun is overlapped to a third or more of its diameter by the moon, and is surrounded by a ring of light extending to a distance equal to the sun's diameter from that body; what is remarkable is that the half of this ring nearest the sun is much darker than the outer half.

—There is to be an alteration in the day of the English mail steamer's departure from Bombay, from Saturday to Monday, commencing Monday, January 8th. Our Mails often reach London Saturday night or Sunday morning, and are not delivered till Monday; this, we suppose, is the reason for changing the day of departure till Monday. We think it would have been better, so far as Bombay is concerned, to have adopted Tuesday as the day of departure. Merchants like to have a working day before that of the despatch of the Mail.—The Southampton Steamer is hereafter to leave on Thursday instead of Saturday, to enable her the better to overtake the accelerated Mails by Brindisi.

—We are happy to mention the return, in improved health and renewed vigour, of the Rev. Dr. Wilson, of Bombay, and of the Rev. Mr. Beynon and Mrs. Beynon, of Belgaum. These are our oldest missionaries in this Presidency, Dr. Wilson having first left the old country for India 43 years ago, and Mr. Beynon about 47 years ago. Dr. Wilson went home in February of last year, chiefly because of a call from the Free Church of Scotland to act as Moderator in last year's assembly. Mr. Beynon went home in May, 1870, for the first time since he came to India; he had been suffering from impaired vision and hoped that he might find some benefit from English treatment. Though not fully restored, he returns to India on the footing of a retired missionary, but with the expectation of still preaching the Gospel in the districts where he is so well-known and so greatly respected. We hope that these veteran missionaries may yet behold a great and glorious harvest from the seed sown by them and their companions years ago.

It is our privilege to welcome another branch of Christ's Church to the great mission field of India. The body of Scotch Presbyterians known as the Original Secession, have sent out the Rev. Mr. Anderson to occupy a portion of Central India about mid-way between Nagpore and Jubulpore, Seonee being the station. Mr. and Mrs. Anderson expect to labour chiefly among the Gonds. May the Lord open a wide and effectual door.

We have the pleasure to mention the arrival of Miss Ashley, to labour among the women of Ahmednuggur in connection with the American Mission; also of a large reinforcement for the Am. Methodist Mission in Upper India. The Rev. Mr. and Mrs. Champion of the C. M. S., Jubulpore, have lately returned; and reinforcements for the Basle Missions in Southern India have lately passed through Bombay.

—It will stand to the credit of President Grant that three great evils have been fairly and we trust succesfully grappled with under his administration,—Mormon polygamy, the Kuklux Klans, and Tammany in New York. The first and the second have received their death-blow, and Tammany will hardly be able to survive the crushing exposure that has been made.

—It is now a year and a half since the last dates from Dr. Livingstone, though only a year since those tidings reached Zanzibar. Anxiety begins to be felt again at home, and an expedition for his rescue is proposed.

—*The Gazette of Asia*, under the editorial management of Mr. Knight, is announced to appear on the 1st of January, 1872. The *Star of India* is to be incorporated with it.

The Rev. Appaji Bapooji has translated into Marathi, and the Christian Knowledge Society has published, Selections from the well-known Homilies of the Church of England. These selections treat of a variety of important subjects; the translation has been made by one every way competent; the book is fitted to be useful to the Native Christian community.

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SATURDAY, DECEMBER 16, 1871.

The Fruit of the Spirit.—VIII. Meekness.

Coming up into life, a man finds himself in the presence of an immense multitude, each of whom has an exaggerated sense of his rights, and consecrates his powers to the vindication of those rights. A conviction forces itself upon you that your rights are in great danger of being invaded, and that you must be not backward in asserting them; you must make it evident to all that you are not to be ridden over, that you know your own importance, and woe to the man who attempts anything to your disparagement. It is a marvellous fact that no man in the world thinks himself a mere unit; every individual thinks himself a little above the common level of humanity; differing as men do in regard to other things, all have this self-complacency, telling each man that he is decidedly above the common run of men if men only knew it. Unfortunately it is he alone that knows it; but this does not open his eyes; it only makes him more diligent in self-praise, to compensate for the inappreciation of others.

It follows from this that meekness, true meekness, is about the last thing one would expect to find in this world. Everybody is diligently engaged in cultivating the opposite. Any approach to the spirit of meekness is dreaded; like a ship without bulwarks, a soldier without armour, would a man be without self-assertion; that is the way the thing presents itself.

Men look upon meekness as mean-spiritedness. Now there is such a thing as mean-spiritedness, pusillanimity; the fear to come in conflict with men, a servile spirit, that thinks to escape trouble by bowing to the assumptions of others. But this is not Christian meekness.

The fruit of the Spirit is meekness; and how is it produced? The Spirit of God comes to a man's heart with a very different tale from that told by the spirit of self-complacency; it shows a man his own character as God sees it. Shows him the will of God expressed in his law and embodied in the life of Christ, and teaches him that whatever is not this is transgression; that his whole

life has been transgression; that what excited his self-complacency was odious in the sight of God, and the self-complacency an immense aggravation. He sees that he has been warring all his life-time against the legitimate and most sacred rights of his Creator, to whom he belonged, body and spirit, heart and soul; and against those of his fellow-men who had been invested by the law of God with claims upon his love. Everywhere and in everything he has come fearfully short of the standard which he was created to observe. He is a felon under sentence of condemnation; the Spirit of God brings him to see this, and acquiesce in the perfect justice of it. He sees that he made a great mistake in bracing himself as he did against the encroachments of the world, overlooking the fact that he was all along his own greatest enemy; that his own sinful nature was making havoc of his rights and cheating him out of true happiness. It is a wretched thing when a soldier goes out to fight and does not know how to identify the enemy, makes war by mistake upon the wrong people. So it is with sin-ridden man; until the Spirit of God reveals the fact to him, he never discovers that he is his own greatest enemy. The Spirit of God shows him that he was created to exist in a wondrous partnership with God, to have his life every moment supplemented by the life of God, to live on God, to be strong with God's strength, wise with God's wisdom, and blessed in God's blessedness; and that sin, in stirring him to make war upon God and his commandments, contrived it that he should make war upon himself.

But a man is not made meek by the mere exhibition of his sin and folly. The Spirit of God reveals to him the love of Christ; infinite love suffering infinite outrage to win him from destruction; his sins are blotted out, God receives him as a child, he is taken captive by love. The knowledge of Christ as his Saviour brings with it a loathing of the pride that he formerly cherished. He sees how monstrous all human pride looks beside the meek and lowly Saviour of mankind; especially, how monstrous is his own. The love of Christ is now his supreme treasure, and having this it is a small matter that he should meet with contrarieties and humiliations from men; let men take from him all they can, it is but a trifle compared with the treasure of Christ's love. Meekness is made easy by the experience of Christ's love; if pride lingers with us it shows that we are very far indeed from being perfect in the knowledge of God's love. The servant is not greater than his lord; the redeemed not above the Redeemer; it is impossible that our rights should be trampled upon as Christ's were by us and by others; and Christ pledges himself to do more than make good whatever deficiencies of respect we receive from men. Oh how unbecoming in one whose hand is in the loving hand of the Prince of the Kings of the Earth (a pierced hand) to be quarrelling because some one has snatched some bauble from his person, or spoken disrespectfully of him. Christ says, I will see to it. Thy rights are safe with me. Occupy thyself with my rights. Thou art my purchased possession; thou art mine to do my will, to be my image, to express my character, to show my grace; see that I have my rights and I will see that thou hast thine. One of thine is, at present, to suffer for me and be compensated by me in my own time and way.

CHRIST AND INTUITION.

The Brahmos have a great admiration for Francis Newman. A writer, whose remarks will be found in our Miscellany, brings forward an extract from Newman strongly condemning one of their favourite positions regarding the *intuitional* utterances of Jesus, and showing that his claims to divinity are an essential part of the Gospel, the very woof to its web. One thing remarkable about the claims of Jesus to divinity, is that they never in the least conflict with the conviction of his genuine humility produced in the reader's mind. The ingenuous reader cannot help perceiving that Jesus of Nazareth is the last person in the world to care for the praises of man; he seeks nothing whatever from men, but that they as sinners should trust in him. Upon any of the theories of Christ's character put forth by men, what in the world will you make of such passages as that containing his words to the rich young ruler who fell at his feet asking to know the way of eternal life? 'Why callest thou me good? There is none good save One, that is, God.' Or this, 'I can of mine ownself do nothing!' Or of his withdrawal when men wished to make him a king? Everything about him gives the lie to the idea that he ever, at any time, assumed anything that was not his. He was God manifest in the flesh; he came for the manifestation of God, not for that of a creature; he shrinks with horror from the idea of having glory attributed to any creature; he utterly abhors the suggestion that honour should be rendered to him as wise, good, or mighty by virtue of anything in himself apart from God; his mission is to make war upon this tendency of man to find something in humanity or in creaturehood to glorify. Glorify God in him; recognize in him the fulness of the Godhead; attribute to God all the wisdom and goodness and power that are in him, and he is content. Conceive of him as less than God, something apart from God, and though you should bring him the homage of all mankind, he would spurn your homage out of his mouth with abhorrence. His works testify of him before his words do; and that is the reason why he was, at any time, reticent to speak of his divine attributes, and loved to designate himself the Son of Man. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn me, for I am meek and lowly, and ye shall find rest unto your souls." How could Jesus give rest unto the spiritually burdened of earth if he were not divine? The soul is unhappy with the consciousness of having incurred the displeasure of God by sin; who can remove this unhappiness but God? Yet he that so speaks says, 'I am meek and lowly of heart,' and every one is constrained to perceive that this is a perfectly true statement; Jesus is the meekest and most unselfish of all beings; the last to seek for himself any thing that does not belong to himself, and only careful to identify himself with the Almighty because he has the Almighty's blessings to bestow. Myriads, millions, have put the utterer of these words to the test; they have come to him upon his invitation, and brought him those tremendous spiritual burdens which were crushing them to the earth, and they have found his Almighty arm stretched forth to help them, as Peter did when sinking in the waters, have found that rest to their souls which only one who was God manifest in a sinless humanity could impart.

Another and most formidable difficulty that faces the Martineaus and others who wish to see in Jesus the triumph of this poor humanity of ours, is the fact that the prophecies of the Messiah, uttered 500 and 1,000 years before he came into the world, have the same strange combination of characteristics in describing him. They give him the very names and attributes of the Most High God; and they describe him as the humblest and most self-renouncing of beings. Nothing that Jesus says of himself is without his exact parallel in the Prophetic Scriptures. This, of itself, disposes of the whole difficulty.

But by all means let any of our readers who have not obeyed Christ's invitation go to him in faith, and prove for themselves whether the divinity is in him or not. Let them receive his undeniable statements concerning their moral bankruptcies and absolute need of an Almighty Saviour; their own heart corroborates these; let them give reasonable heed to the testimony borne by millions to the value of his salvation, testimony which so many thousands have sealed with their blood; and let them come to Christ in faith, and prove for themselves his power to bless, to purify, to save.

WHAT IS TRUTH?

Ordained to be the Judge of quick and dead. (Acts x. 42.) In this address as reported, we do not find the prophecies concerning the conversion of the Gentiles brought prominently forward; Peter had not hitherto allowed his mind, perhaps, to dwell very much on these. Jesus is spoken of as Sent, Anointed, Accompanied of God, the ordained Judge, the One through whose name sins are forgiven, and Lord of all. In this short summary of ten verses, we have Christ set forth in his commission, life-work, death, resurrection, power and readiness to save, and as the final Judge of all.

Commanded us to preach and testify. And it is simply as a witness that Peter speaks. He simply reports the great facts of the Gospel; he seeks simply the revelation of Christ, and that not through any fine words of his own, any bursts of eloquence, but through the simple facts of Christ's history. Apostolic preaching is something very different from what many imagine.

The Holy Ghost fell on all that heard. (44.) This was exceptional. Almost invariably the gift of the Holy Ghost followed upon a public confession of faith in Christ. This is the rule; we must believe, though in the dark and without any sensible manifestations of Christ to our spirit, with nothing felt but our need, and with nothing but the bare word of Christ to encourage us; and when we have honoured Christ's word by receiving it and resting upon it, then he will give us more consciously and demonstratively the Holy Spirit, sealing us as his own. But in the case of Cornelius and his Gentile friends, there was the strong feeling of the Jews towards them to be taken into account. It was needful that Peter, when called upon to explain his conduct in bringing such into one fold with Christian Jews, should be able to say that the Holy Ghost had already been given to them so that they spake with tongues.

Contended with him. (xi. 2.) Is not circumcision of God? Has not God separated his people from others by this mark? Is it not a grievous trespass against God to despise a distinction which he has made? To which Peter might have made answer: The great majority of these circumcised Jews have rejected Christ; the people of God are they who receive God's anointed One; hence the necessity of a different mark to distinguish believers from unbelievers; and Christ is the Saviour of the world. But Peter had a mightier argument, the only argument that could avail at that time, viz. testimony from heaven, a direct command, and new testimony after obedience had been rendered.

They held their peace and glorified God. (18.) All their objections were swept away in a moment by the clear evidence that God had done it. The

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adversary would fain have made this the occasion of a split in the church, but he was baulked by the Holy Spirit dwelling in these men of God.

God hath also granted to the Gentiles repentance unto life. (18.) This last is a significant expression; implying such a discovery of one's incurable sinfulness as leads to an entire renunciation of self, and surrendering of self to be guided and governed by the Spirit; self-trust abandoned and Christ taken.

He was a good man and full of faith and of the Holy Ghost. (24.) And because he was this he rose superior to the prejudices of the Jews, and gladly recognized the grace of God bestowed upon these Grecians (Gentiles that were proselytes to Judaism). He saw that they had received the Spirit of God and had a true love of Jesus, and could not but recognize them as brethren. He was very deeply impressed by what he saw, and felt that God was calling him and others to go forth into all the world and seek the salvation of all. But first there was much work to be done in Antioch. So we see him speeding away to Tarsus to find Paul. He was a good man because full of faith; the fact that he was full of faith in Christ, shows that he had no faith in himself, no goodness of his own; Christ was his goodness; the fruit of the Spirit supplanted his former self.

To send relief to the brethren in Judea. (29.) An obligation which Paul kept before the churches, throughout his ministry among the Gentiles. By means of this, all the churches were drawn closely together, and made to feel their common interest. The Jews in Judea refused for the most part to employ the Christians, and did their utmost to hinder them from getting employment.

He killed James. (xii. 2.) Herod thought, by taking the lives of some of the leading men, he would paralyze the church and take away its aggressive power.

His chains fell off. (7.) The Lord intended that Peter should live a good while and die in a different manner, in another place, by another hand. Nevertheless, it was necessary that there should be earnest and unceasing prayer of the church, in order that he might escape this threatened death by Herod.

Opened to them of its own accord. (10.) Upon the fact that Jesus appeared in the midst of his disciples when they were in a room with closed doors, some would base a theory that his resurrection body was different from that in which he had died, and not subject to laws of nature. But this gate was no hindrance to Peter, still in the flesh, and Christ walked on the water. It was the Spirit of Christ that held all material things in subjection, and used them at its pleasure.

It is his angel. (15.) These were Christians, companions of the apostles, and we see that they believed each Christian to have an angel, and that there was a resemblance between the two.

They were astonished. (16.) They had hoped perhaps that Herod would change his mind about Peter and leave him in prison instead of executing him; but not that Peter would be liberated, that too before the time fixed for his death.

Go show these things to James. (17.) James and other brethren were absent from this meeting; perhaps were meeting elsewhere; or perhaps were in retirement for fear that Herod might seize some more of the leading men.

Commanded that they should be put to death. (19.) Their guilt was in having slept. And it was doubtless a common thing with them, when it was certain that the prisoner could not escape, to go to sleep. Peter was lying chained between two soldiers, and of course it was a sheer impossibility that he should escape. But they were forbidden to sleep, on guard, under any circumstances, under penalty of death. They had nothing to do with possibilities or impossibilities; if they slept they should die. This law they disobeyed, and Herod put them to death.

Immediately the angel of the Lord smote him, because he gave not God the glory. (23.) This angelic ministry was not visible. Josephus tells us that he died of a terrible disease shortly after this great spectacle; the disease began at once, but it was some days before it culminated in his death. In this chapter we have an angel delivering Peter and smiting Herod; all in answer to the prayers offered for the preservation of the church; and if we had an inspired commentator of the History of Europe, Gibbon's, Hume's, Alison's, we should often see the fulfilment of Rev. xi. 5, 6. Herod had already gone far to fill up his cup of guilt in taking the life of James and attempting that of Peter; but it was not filled till he suffered the populace to give him honour due only to God. This is the crowning sin of the Man of Sin; the assumption of attributes and functions that belong only to God.

Notices.

THE Annual Exhibition of the Bombay Scottish Orphanage at Mahim, takes place to-day at 3-30 P.M. For the convenience of those who may wish to attend, we are requested to announce that Trains leave both Church Gate Street and Boree Bunder Railway Stations at 1-30 P.M., and that a Train leaves Mahim by the B. B. & C. I. Railway at 6-30 P.M. An Omnibus will leave Elphinstone Circle for the Orphanage at 2-30 P.M., returning after the Exhibition.

THE Rev. Mr. Taylor will preach at No. 5 Clare Road, Byculla, to-morrow at 6 P.M. The evening services from Monday till Friday will be as during the last two weeks.

WE have received for the Jaulna Relief (Rev. Narayan Sheshadri), Rs. 3 from S.

Epitome of News.

SATURDAY, DECEMBER 9, 1871.

—*Bombay Gazette;* Delhi: "On the 30th November cholera broke out amongst the natives in the bazaar: out of fifty cases thirteen ended fatally. On the 1st of December there were five more deaths."

—Another dead fish, 4½ feet long, has been found in the Vehar pipes.

—*Rangoon Times:* "Several questions have been put to us respecting the probable number of bells which have been presented to the Htee on the Dagon Pagoda. These have been estimated at from 40 to 50 gold bells, and over twelve hundred cast entirely of silver. Many of these are most ingeniously constructed and decorated with rubies and gems of various degrees of value stuck round them. Some of the gold bells are valued at Rs. 600 each, and the silver ones from 300 to 700. Of gems and jewels, finger rings, ear ornaments, and all sorts of ornamental necklaces, anklets, wristlets, and jewels for the person, the neck, the hair, are strung upon pieces below the vane in the most ludicrous manner, so anxious were thousands of people to have their offerings placed up aloft. Those that could not give gold or silver, gave their pinchbeck or even copper rings. We noticed among the gifts a British Sovereign suspended to the rim of one of the top pieces, which had been used as an ornament on a child's neck. The Burmese are not stingy in their offerings for religious purposes. Ko Woik, of Kadoe (near Moulmein) celebrity, sent over a gold bell of the value of Rs. 6,000, and a diamond (which was put on the vane of the pagoda) valued at the same amount. This man alone gave over Rs. 12,000 worth as his gift to that shrine. This has been a great season of giving to a pagoda, and it makes the people feel so happy that they have been, as they think, doing much in the way of procuring religious merit. Their offerings may be considered safe when once the scaffolding is taken down, as safe as if they were in the vaults of the Bank of England."

—*Bombay Gazette* correspondent: "To have a public bar in the new building where the seamen can obtain intoxicating drinks of any sort will be a move in the wrong direction. In 99 ships out of 100, sailors get no allowance of grog, or any other beverage stronger than tea and coffee, and universal experience is that they are better without grog. The establishment of a bar in the present Sailors' Home is a mistake, and is a disgrace to the institution, and I cannot think that the good old seaman at the head of the Home gave his countenance to its introduction. The precedent followed is the canteen in the Army, I believe, but experience has proved that canteens create more evils than they cure."

—The Health Officer, in his last published Quarterly Report, notes the fact that nearly 51 per cent. of the prostitutes of Bombay are widows, and remarks: "I have often asked prostitutes of this class why they have taken to this kind of life, and I have been struck by the frequency of the same sad answer—'What can I do? When my husband died I was left without any means of support. I must have food.' Can nothing be done to rescue these poor creatures from their loathsome life? Surely there are in this city some rich Settias who would be willing to found and endow Widows' Alms-houses, so that necessity should no longer be adduced as the plea for vice."

MONDAY, DECEMBER 11.

—*Overland Mail;* November 17: The Dublin jury have acquitted Kelly of the charge of murdering Head-Constable Talbot. The issue of the trial and popular demonstrations in sympathy with the verdict are viewed with consternation in England. —Mr. Pigott, the proprietor of the *Irishman* newspaper, has been committed to prison for four months for comments on the trial.

The Lord Chief Justice has protested against the manœuvre by which Sir R. P. Collier has been made eligible for the new Appellate Court.—Mr. Disraeli has been returned Lord Rector of Glasgow University, defeating Mr. Ruskin by a majority of 134.—Sir William Stirling Maxwell has been elected Lord Rector of Edinburgh University, defeating Sir Roundell Palmer by ninety-two votes.

Count Andrassy is appointed Austrian Minister of Foreign Affairs, and Count Lonyay, President of the Hungarian Ministry.—The motives for the resignation of Count Beust are very freely discussed. The disintegration of the Austrian Empire is declared by some to be in the background.

Mr. E. W. Barnett is contesting Dover in the Conservative interest, opposing Mr. Jessel, the new Solicitor-General, who presents himself for re-election.—Plymouth will be contested by Mr. Rooker, local Liberal, and Mr. Bates, Conservative. —At the close of the forty-sixth day of the Tichborne trial, the claimant's counsel has intimated that he has not the least idea when the evidence for the plaintiff will be brought to a conclusion.—The Mansion House Chicago Relief Fund exceeds 48,000*l.*—The Persian Famine Fund receives daily support.—The *Megœra* court-martial inquiry attracts much attention.—"Colston's Day," at Bristol, has been celebrated by the usual political dinners. —Mr. Scott Russell has explained the part he took in the new social movement.—The nine hours movement is being adopted generally by the railway companies.—An important conference of Guardians on the organisation of out-door relief has been held in London.

Amongst the deaths recorded this week are:—Lieut.-Gen. J. FitzGerald, Madras Infantry; Major-Gen. Davidson; Inspector-Gen. of Hospitals J. Dempster; Major P. S. Campbell, late R.A.; Capt. J. Wood, late I.N.; Hon. C. North, late Rifle Brigade; and Hon. F. Jocelyn.

Cholera is increasing in Constantinople, and is no longer confined to the district in which it first appeared. Fears prevail that during the Ramadan it will carry off many more victims. There had been thirty-three deaths in an English colony of 708 persons. More deaths occurred on Friday (November 10), than on any other day since the beginning of the epidemic. The weather is oppressive.

A telegram dated Geneva, November 13, 3·30 P.M., says, "A great fire is raging upon the Grand Quay, which is increased by the violence of the wind now blowing. Seven buildings are in flames—the Hotels Couronne and Du Lac, the establishments of Patett, Phillippe and Co., Murtin and Co., Wendt, Heidorn and Co., watch manufacturers. There is very great excitement here."

According to the *Tribune* of Chicago, the money which has been subscribed in all parts of the world for the relief of the sufferers by the fire is estimated at three million dollars. Of this the Relief Committee had received about one-half. With this they had carried on the work of housing, feeding, and clothing some 30,000 or 40,000 persons since October 9, aided by contributions of provisions and goods.

—It is thought by many that Mr. Roberts has been rather hardly dealt with in being removed from the Calcutta magistracy because of the quarrel with Mr. Hogg. The *Bombay Gazette* says: "Mr. Roberts, on the other hand, is a self-raised man, without interest or connections; and he has been in the habit of giving offence by speaking his mind freely on all occasions, in season and out of season, without paying much regard to the traditions of the governing class, or showing that obsequiousness of demeanour towards men high in authority to which our orientalized rulers too often consider themselves entitled. He has, therefore, ruffled the self-complacency of the great men of Calcutta; and he now pays the penalty of his indiscretion in being exposed to the reproach that he is 'a vestryman.' A few years ago, when the worship of French Imperialism was fashionable, and when all

the weak-minded people in England were longing for a dictator to purge the country of the evils caused by self-government, to call an adversary 'a gentleman of the stamp common to vestries' was generally considered the most cutting sneer in the armoury of political controversy. But the sarcasm has lost its sting now. The events of the last eighteen months have taught the world that, in venality and imbecility, even a British vestry may be excelled by the favourite Ministers and Marshals of a mighty autocrat, and that the feeblest constitutional government produces less deplorable results than are caused by the sham Cæsarism of which many of our countrymen were but lately so enamoured."

—*Madras Times:* "In these days of high pressure examinations there is scarcely a career the members of which have not periodically to adduce evidence that they are up to the mark and competent to perform their duties; but by a strange fatality the very calling of all others in which it is essential a man should not get rusty, forms an exception to general rule. It is the doctor alone (speaking only of the service) who lies under no check whatever of any practical value."

—*Poona Observer:* "On the night of the 6th, Naique Boodeen Doobay, of H. M.'s 23rd Regiment N. L. I., whilst going his round as corporal of the guard on the City Gaol, was challenged by one of the sentries, and not giving the usual reply was shot in the abdomen, from the effects of which wound he died on Thursday evening last."

—*Madras Mail:* "We regret to learn that a telegram has been received from Bezwara, stating that the Rev. John Conn, of the Church Missionary Society, had died of cholera on the 1st instant, at Lingagerry, a town in the extreme west of the Kistna district, geographically, though not politically, in the Nizam's Dominions. It is hardly three years since Mr. Conn reached this country, and only six months since, after passing an examination in Telugu, he was appointed to the New district of Raghapur, twenty-five miles west of Bezwara. About ten days ago, in company with another missionary lately arrived in the country, Mr. Conn had started on a long intended tour to the extreme west of his district. He had written in apparently good health and spirits from Jaggiarpetta, a town on the road from Bezwara to Hyderabad, as late as Wednesday, the 29th ultimo, and appears to have died two days after at Lingagerry, a place nearly twenty miles further inland. His loss will be much felt by all who knew him, and especially by his brother-missionaries to whom his genial affectionate disposition had greatly endeared him."

—The Camp of Exercise is really to be at Delhi.

—The rhinoceros of the People's Park, Madras, got out of his den on Thursday last, nearly killed two natives by tossing and rolling them, and resisted all attempts to capture him until midnight.

—H. E. the Governor is paying another visit to Mahabuleshwar.

—*Asiatic:* "We understand that Mr. Woolner, the well-known sculptor, is about finishing a statue of Sir Bartle Frere, the late Governor of Bombay, which was ordered by the authorities of that city, and is destined to occupy a prominent place in the Town-hall there. The statue, executed in white marble, is about seven feet high."

—There were 527 deaths in Lucknow the week ending November 28.

—*Friend of India:* "The Rev. M. A. Sherring, of Benares, will shortly publish a work on "Hindoo Tribes and Castes," as represented at Benares. The work is purely practical and concerns itself about the actual condition of the races it describes. There are seventeen chapters on the great Brahmanical family. The ten principal tribes of Brahmans,—five in Northern India, and five in Southern and Western India,—so far as information has been procurable, are presented with their divisions, sub-divisions, and leading clans."

—The following novel "Quotations" are taken from the *New York Journal of Commerce*: There has been a good demand for sharpness and acuteness. We notice also some call for roguery and rascality. Selfishness is steady. Prudence: The stock small, but the demand inconsiderable. Peculation and embezzlement looking up. Gross flattery active, with a rising tendency. Adroit lying at a premium. Not much demand for truth, except in small quantities; holders firm. Candour unchanged. Uprightness has a downward tendency. Zeal for the right dull and quiet. Modesty has declined. Light demand for justice; not much offered. Cunning more active than usual. A good business done in pocketpicking; would be better but for the police. Something done in suicide. House-breaking rather active just now. Popularity: Many and lively bids at first and second call. Love of goodness and of good men rather quiet. Charity of the first quality, little offered; lower grades are in good demand, especially if they promise quick returns. Sincerity rather scarce, and demand moderate. Hypocrisy: Some stir; we may say active. A little doing in stabbing. Drunkenness: Much offered and a good deal taken. Recklessness in demand. Foolishness: Much in the market, and considerable quantities taken at high prices. Something doing in overtrading. Promises, not intended to be kept, plenty. Honesty firm, but at low prices. Usury rather flat. Extortion flat also. Covetousness more fatal than cholera.

—The Rev. J. Gregson, Minister of the Havelock Baptist Chapel, Delhi, is leaving for Australia.

—The *Lucknow Times* says: "It is interesting to note, that if the League for the entire suppression of the liquor traffic in the United Kingdom could obtain their hearts' desire, the loss to the imperial revenue would not be less than *fifty lakhs per week.*" This may be true, says the *Witness*, but it is also true that with the suppression of the liquor traffic the reduction of crime and pauperism would be so great that the cost of the administration of the Government would be lessened by more than one hundred lakhs per week, while the increase of productive industry would add another hundred lakhs per week to the wealth of the country. The League will pay, leaving out all such considerations as the health and peace of millions and the destruction of the souls of men.

Tuesday, December 12.

—The Emancipation Bill has passed the Brazilian Senate by 33 against 4, and has become law, and the manumission of slaves has begun.

—Correspondent of the *Bengal Christian Herald:* "The great difficulty in the way of the independence of the Indian churches appears to be that they are not yet able to support their pastors. With a view to remove this difficulty it has been suggested, that we should allow our pastors to devote a portion of their time to secular work in order that they may be able to support themselves. I have met lately with a passage in Neander's Church History, which shows very clearly that if any such arrangement were made it would, according to the judgment of the above eminent church historian, be perfectly consonant with the practice of the early church. 'In the early times,' he writes, 'those who took upon them church offices in the communities, continued, in all probability, to exercise their former trades and occupations, supporting themselves and their families in the same manner as before. The communities, composed for the most part of poor members, were scarcely in a condition to provide for their presbyters and deacons, especially as they had from the first to meet so many other expenses, in supporting helpless widows, the poor, the sick, and orphans. It might indeed be that the presbyters belonged to the richer class in the communities, and this without doubt must have been the case quite often, since their office required besides other qualifications, a certain worldly education, such as would more likely be found in the higher or middle than in the lower class of the people, when it is required of the presbyters, or bishops, (1 Timothy, iii. 2,) that they should be patterns to other Christians of hospitality also, they must have belonged to the better class, of whom the number was small in the first communities,—and how could such persons be induced to support themselves on the scanty earnings of the poor! The Apostle Paul does, indeed, declare the travelling preachers of the gospel to be warranted to expect that those for whose spiritual necessities they laboured would provide for their bodily wants, but it cannot be hence inferred that the case was the same with those who held church offices in distinct communities. It would be difficult for the former to unite the labours necessary for their own maintenance with the duties of their spiritual calling, although the self-denial of a Paul could make this also possible. The latter, on the other hand, might at the beginning very easily unite the prosecution of their labours for a maintenance with the discharge of their official functions in the Church, and the simple way of thinking among primitive Christians would find nothing repulsive in such a union: convinced as they were that every earthly employment could and should be sanctified by the temper with which it it was pursued, and knowing that even an apostle had prosecuted a worldly calling in connection with the preaching of the gospel.'"

—The Free Church Mission in Bengal has just received a reinforcement. The Rev. Jas. Robertson has come out to join the Calcutta Mission, and Dr. Archibald Templeton has come out for the Santhals, to labour among them as a Medical Missionary. Dr. William Elder has been sent to Madras to take charge of the Medical Mission, in succession to the late Dr. Paterson.

—The *Bengal Christian Herald:* "It is with very great pleasure that we notice the arrival, last week, from America, of Miss Mary Seelye, M. D., and Miss Sarah Seward, M.D. Miss Seward is the niece of the Honourable William H. Seward who lately honoured our city with a visit. These ladies have come as lady Medical Missionaries in connection with the American Zenana Mission, and as such will both practise medicine and preach the religion of Jesus Christ. Professionally they will of course attend on ladies and children only. Miss Seward we understand goes to Allahabad to labour there. Miss Seelye continues in this city. We wish both these benevolent and philanthropic ladies a most successful career."

—The same journal, speaking of the departure of the Rev. K. S. Macdonald for a short visit to his aged parents in Scotland, speaks of him as the model of a perfect Missionary.

—*Mauritius Gazette;* Capetown, Oct. 27: "The finds at the Diamond fields keep wonderfully numerous, and the size of some of the stones has been enormous. I think I read the other day of a stone having been found weighing 150 carats, another of 103 carats, and even in the latest list authenticated, there figure 'finds' of 90 carats, 40 carats, 30, 20, 25 down to 10 carats. Stones weighing less than 10 carats are now seldom recorded. They are thought too little of—or, at all events, they pale in the presence of those I have just mentioned. These very large stones are generally found at a place called De Beer's New Rush, in the vicinity of Dutoitspan. The spot is small, but enormously rich. Indeed, I may adopt the language of a gentleman well qualified to form an opinion from his experience elsewhere, when he emphatically pronounced it the other day to be 'the richest spot on earth.' At the 'Rush,' many a man has made a large fortune out of a piece of ground, say twenty feet square. Claims sell there at from £200 to £15,000 each, and sometimes can't be had for love or money. The other places all yield well, there is no sign of exhaustion anywhere. The population numbers at present at least 50,000."

"This morning (Oct. 28th) a *Gazette Extraordinary* was issued containining the much-looked-for proclamation annexing the diamond fields to the Colony. The entire fields, as now known, are annexed."

—The S. S. *City of Venice*, bound to Bombay from England, has been totally wrecked at Rodriguez. A part of the cargo will be saved. The Captain has been severely censured by the Marine Board of Mauritius.

Wednesday, December 13.

—The *Times of India* has much pleasure in congratulating Mr. Dosabhoy Framjee Kuraka on his appointment as Sheriff of Bombay for the ensuing year.

—Same: "On the 1st instant a party of rebels, four hundred strong, and led by determined men, plundered and burned Leemree and adjacent villages, and appeared to on-lookers to be bent upon a continuation of the game. Leemree may be found, by those who possess good maps, near Jalode, south by east of Banswarra. The capital itself entertained serious doubts as to its safety, for the raiders, believed to be Naikras, were hurrying with their faces thitherward."

—The projected railway from Baghdad to Kerbella, 56 miles, is about to be commenced. Kerbella is the great Sheea place of pilgrimage.

—*Times of India;* Poona: "Our Chaplain, the Rev. J. S. Stead, of St. Paul's, is compelled by ill-health to proceed to England."

—*Bangalore Herald:* "We hear from Madras that Mr. Green, the gentleman who some time ago publicly abjured Christianity for Mahomedanism, has returned to the faith of his fathers, a sadder, not a wiser man, and that the lady whom he married, according to the rites of the Prophet, has returned to her parents."

—*Bombay Gazette:* "We are glad to learn that Mr. Edward Bates, a partner in the firm of Messrs. Edward Bates and Co., who was a citizen of Bombay for many years, has been elected member of Parliament for Plymouth."

Thursday, December 14.

—Mr. A. H. Burgess has brought forward in London a proposal that England should present

a new Free Library to Chicago, to remain there as a mark of sympathy now, and a keepsake and token of true brotherly kindness for ever, and it seems likely that the proposal will be carried out.

—The *Madras Mail* has ascertained that the process of snake-charming as ordinarily witnessed in India, is a mere piece of jugglery. The men were detected with concealed snakes, and confessed their tricks.

—*The Witness* (Lucknow): "Rev. Newman Hall estimates that thirty thousand members are lost to the evangelical churches of London every year, through the direct agency of intemperance. If the Roman Catholics were to entice a few hundred members to go over to their communion, Protestant Christendom would ring with notes of alarm and indignation. Rum can destroy its ten thousands with almost perfect impunity. Evangelical Christians do not hesitate to become its apologists, and missionaries, who would give their lives to keep heresy out of their native churches, look on unmoved while this best servant of the devil gains a place in almost every family. We pray earnestly that God would fill our churches with native converts, but forget that we must be prepared to receive them before we can reasonably expect our prayers to be answered. But are we prepared? Can we receive converts from the heathen without exposing them to imminent danger of ruin from drink? We sadly fear that too many missionaries are doing less than their whole duty in this respect. A man who cannot forego his wine is unfit to lead a Christian flock in India. He may never become intoxicated, but his example will send scores upon scores to drunkards' graves."

—*Bombay Gazette:* "The local Government has acted wisely in determining to fulfil the design of the promoters of the Back Bay Reclamation scheme, so far as regards the extension of the B. B. & C. I. railway to the Gun Carriage property; and Colonel Kennedy's proposals for making the best use possible of the railway without allowing it to be an eyesore to the whole neighbourhood are marked by good sense and good taste. The extension of the line of rail is to be skilfully taken advantage of to give the public the benefit of an open space and a broad carriage road along the foreshore of Back Bay from Middle Colaba to Malabar Hill."

—*Pall Mall Gazette:* "The latest accounts from Utah state that Brigham Young had left Salt Lake City to avoid the warrant charging him with participation in a murder committed several years ago by one of the 'Danites.' It was believed that Young would take refuge in a settlement near the Mexican border. Chief Justice M'Kean, in sentencing Hawkins to imprisonment for the crime of bigamy, said that whenever the behaviour of the prisoner and the public good would justify him in doing so he would gladly recommend the President to grant a pardon to Hawkins. The 'Church' is said to be in a great ferment, and the departure of Young and other leading Mormons had depressed the spirits of their followers. A despatch from Salt Lake City on the 3rd instant says—'To-day everything is pacific, and there is not the least probability in this city of any outbreak or difficulty. The Mormons all disclaim any intention of resisting the law or opposing the United States officers in the performance of their duty. It is understood that Marshal Patrick is preparing an expedition to follow and arrest Brigham Young. Untrustworthy reports state that Young is still moving southward, having with him eleven waggons, and one hundred armed men, mounted.'"

—*Star of India:* "A Mahrattee appeared before Mr. John Connon and made the following extraordinary application, having been instructed, he said, by the Kazee, a Mahomedan priest, to do so:—'I am a Mahrattee and wish to join the Mahomedan faith.' His Worship said he had no objection to his doing so."

"Bolton's Telegraph Agency has already become important, and, as will be seen in our columns for advertisements, is likely to become permanent as well. We understand that the name will probably after a short time be changed to 'The General Telegraphic Despatch and Intelligence Company (Limited).' Offices have been opened in different parts of America, on the Continent of Europe, and in India. This new enterprise is an agreeable sign of the times, and we anticipate a very much wanted reduction in rates of telegraph messages."

—*Bombay Gazette:* "We have telegraphic intelligence that the eclipse observers—Lockyer, Janssen, and Tennant—have all succeeded. The corona, Janssen says, is undoubtedly solar. Tennant's party have obtained six photographs, of which five are excellent."

—*New York Herald:* "It appears from the Columbia *Union* that General Grant's military raid upon the South Carolina Ku-Klux Klans has been a great success; that two hundred Ku-Klux have voluntarily confessed their connection with the Klans, and, totally disgusted with it, have surrendered themselves to the authorities; that thirty came in on Monday afternoon and made confession in writing; that three hundred have fled to escape the hazards of arrest and punishment of their crimes; that two hundred and two are in the gaol at Yorkville, under charge of Captain Ogden, United States Army, and that the preliminary examination of these prisoners will be made as soon as the confessions of the other members of the order referred to can be recorded."

Friday, December 15.

—Deaths last week, 332.

—*Pioneer:* "Mr. Dall, the Unitarian Brahmo will, if he does not take care, be in the same plight as the dhoby's dog in the native proverb—for he has no home in orthodox Christianity, nor yet is he living comfortably in Brahmoism. The Brahmo paper has the following:—'In one of his lectures just published Mr. Dall attempts to show that both the present leader of the Brahmo Somaj, as well as the founder of that institution, view Christ in the same light as Mr. Dall himself. If Mr. Dall intends to preach Unitarian Christianity under the assumed name of a Theist or Brahmo, let him do so on his own account, and not on that of Baboo Keshub Chunder or Rajah Ram Mohun Roy. We again warn Mr. Dall that his course of conduct is improper.'"

—The health of Lucknow is improving.

—*Bombay Gazette:* "In a general way people have been told about the famine in Persia, but letters received from the Rev. R. Bruce, and Captain Lovett, R.E., Inspahan give particulars which admit of no misconception, and clearly show to the public that nothing can grapple with the stern facts of misery disclosed but an exceptional effort of charity. The harvests of the last three years have proved deficient from various causes; the slight fall of rain has diminished the natural reservoirs, and many of the invaluable subterranean canals are dry. The Persian population live much on fruit. At Teheran there has been a favourable fruit harvest; but at Ispahan the fruit harvest has been a failure. Thus cereals, water, and fruit are cut off, and almost nothing remains to relieve pangs that must be among the most dreadful that can be suffered. The Government of Persia is completely paralysed by the appalling nature of the calamity that has befallen the people; it has resorted, as we know from the appearance which the Persian Minister has made in London, to the short-sighted and mischievous policy of denying the existence of a famine. It has neither the vigour nor the humanity to take measures to assuage the miserable condition of the hundreds of thousands under its charge, and it attempts to justify itself before the world by saying that the famine, if any, is merely a trifle. Undoubtedly the rulers act as if the famine were a trifle. Their remedial measures are as scanty as their judgment. We hear of a few of the indigent poor of Teheran receiving a few coppers; of some beggars being fed in one of the gardens at Shiraz; of the bakers of Ispahan being ordered to reduce their usual market rate for bread, without any effort being made by the Imperial treasury to recuperate them for any loss, so that riots ensued. But beyond this, nothing seems to have been done by the King and his advisers to mitigate the widely-spread distress. It is not to be wondered at that the people are turbulently affected, and the Shah may have to repent his weak measures when they are questioned by a desperate starving mob. Already it is said that at Teheran it is not unlikely that the mob will cause the gold and silver said to be lying idle in the King's private treasury to be disgorged. The value of this gold and silver is said to be no less than seven millions sterling. The good this enormous sum might return to the King if it were circulated among his starving people he probably is unable to appreciate; but he will should the storm of popular wrath that is evidently hovering near his throne break out. He will not be the first short-sighted monarch that will have paid the penalty of selfishness and misgovernment. The most acute apprehensions are felt for the coming winter, when in addition to the scarcity of food and water, the people's misery will be heightened by the severity of the weather. The writers of the letters we allude to beg earnestly for relief."

Selections.

THE ADAPTEDNESS OF CHRISTIANITY.

(*Continued from last number, page* 328.)

It is more, however, than a general knowledge of the attributes of the Divine Being that will satisfy the wants of men. We have alluded to the fact that man is a sinful being, and needs a Redeemer. Man's conscience speaks to him of punishment; can God remit that punishment? His sinful heart pictures God as a terrible Judge, ready to condemn him to bear the penalty he knows he deserves; is that Judge merciful as well as just? Nature speaks to him of the power and grandeur of the Creator; it points out to him the evidences of His wisdom; but the soul asks, is that wise and powerful one also tender and loving? Will He be to me a Father? Will He sympathize with me, bear with my failures, and help me in the effort to reach a better life? To all such questions, the revelation of God in Jesus, as presented to us in the Christian scheme is an answer. Longing for Divine favour, and for the forgiveness of the Being against whom he has sinned, we find in the Gospel God's provision to secure it to us. Dreading punishment, we look to the cross, and find that God has laid on Him, who hung thereon, the iniquity of us all, and that we, sinners, can thus go free. We ask about God's love, and as we look to Christ, we see that in His every word and look, in all His actions, and most of all in His death, love was the prevailing motive. It was a divine love, manifested in human life, striving to seek and to save that which was lost. We cannot study the character of Christ, with any thoroughness, and not be most forcibly impressed with the fact that the main spring of that life was love; and it is not a human love. The world had never dreamed of such love, such self-denial, as Jesus showed. Such love as His is no child of the human breast. And especially is it true, that at the age of the world when Christ appeared, such an unselfish love as His could not have been generated by the heart of man. History shows the purposes of men, whether collectively, in Governments and nations, or singly in individuals, to have been at that time selfish. Christ brought in a new principle of action, entirely at variance with any on which man then acted. It was the principle of love; of self-denial; of service, not for self, but for others. And this principle, which a knowledge of the history of the times compels us to believe could not have been human, Christ practised, and illustrated, and enforced with a constancy, a perseverance, a humility, and an entire surrender of all personal considerations whatsoever, which, like the love itself, must also have been of a higher than earthly origin. Is God love? Does God love me? asks the sinner. Look at Jesus Christ, there is the answer; there is divine love manifesting itself to the eyes of all. The sinner looks; how can he fail to be satisfied?

The human soul, craving the knowledge of God, seeking to know something definite regarding that Being on whom its life depends, finds this knowledge imparted to it by Christ, the incarnation of God. Burdened with a sense of sin, man longs to know if there be a Redeemer from sin; whether his offended God still loves him, and pities him, and will be merciful to him, and restore him to the favour which his sins have lost to him; Jesus Christ steps forth as the answer to such questions. Christianity presents Him as the Redeemer that men are seeking; greater than man, and therefore able to save; better than man, and therefore willing to save even those who have offended Him. In dying for us, He assures us that God does love us, and pity us, and will be gracious to us, this very personification of just those feelings and purposes which we were eager to be told that God cherished toward us.

Such is a brief statement of the manner in which Christianity seeks to satisfy certain of the religious wants of men. At a future time, we hope to be able to pursue the same line of thought to a further extent.—*P. in The Indian Student.*

GOD'S WORK AT NEWPORT, MON.—II.

BY REV. J. TINSON WRENFORD, M.A., VICAR OF ST. PAUL'S, NEWPORT.

On Friday morning, March 31, Mr. Aitken left Newport for his parish near Penzance. In the evening of that day a service was held at St. Paul's, more particularly for the encouragement of the new converts. The Lord blessed the word not only

to these, but also to about five-and-twenty others who were led to Jesus.

On the Sunday following, a service of thanksgiving was held, at the conclusion of which the Holy Communion was administered to a very large number of recipients. The whole day was one of deep solemnity, and yet of great joyousness. Again and again songs of thanksgiving and praise were sung to Him who had wrought so marvellously in the preceding week; whilst at the same time, many a heart supplicated the Lord God of Sabaoth that the great work might still go on, precious souls yet be gathered in, and the borders of the kingdom of Christ be still further extended.

CONTINUANCE OF THE WORK.

In compliance with the earnest desire of many Christian friends, the special services were continued during the five following days, namely, the mid-day prayer meeting from 12 to 1 o'clock, and evening prayer with a sermon, and followed by the after-meeting, at seven. The Lord did not stay his hand or withhold his blessing. Every night many penitents were led to the cross, and found peace and joy in believing in Jesus. Friday was a day long to be remembered. It was the commemoration of the crucifixion of our blessed Redeemer. At three o'clock the Holy Communion was celebrated, at which many brethren in Christ not usually worshipping in the Church of England received the memorials of the dying love of the Lord. A vast congregation assembled at the last service, at the close of which about five-and-thirty souls were enabled to cast themselves upon the finished work of Jesus, and realize the promised pardon and deliverance.

Thus closed the second week of the special services. Altogether six hundred souls have been brought to the Lord. Among the converts were persons connected with nearly all the congregations of the town. No attempt was made to proselytize; on the contrary, the converts were desired to remain in connection with the communions to which they had formerly been attached, unless indeed it seemed clearly laid upon them by the Lord, as a duty, that a change should be made. It cannot be wondered at that many congregations were stirred up to pray for the outpouring of the Holy Spirit upon themselves, and that a reviving work began to make itself felt among the people. Special services were commenced at several of the Nonconformist chapels in the town and neighbourhood; and the power of the Lord was present to heal the soul-sick and to save the sin-burdened. During the four months following (*i.e.*, to the time of writing this narrative), these special services have been continued, in some instances with manifest and abundant tokens of the Divine favour; and even now they have not ceased to be owned and blessed of God, thus proving that "the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear."

LORD RADSTOCK'S MEETINGS.

Early in the month of May, Lord Radstock kindly consented to deliver evangelistic addresses at Newport, in continuation of the work at St. Paul's. By the courtesy of the commanding officers, two of the Volunteer drill-halls (to be used alternately) were secured for the occasion, each accommodating at the least a thousand persons. His lordship gave two addresses daily, on May 15, 16, and 17. The attendance each evening was very large, the hall being densely crowded. Lord Radstock's expositions and appeals, so scriptural, clear, earnest, and persuasive—were listened to with deep attention. The Spirit of God graciously applied the word spoken; and again the Lord brought many souls "out of darkness and the shadow of death, and brake their bands in sunder."

MR. AITKEN AND HIS SONS.

Early in June the venerable Mr. Aitken paid a second visit to St. Paul's, accompanied by his two sons, the Rev. R. W. Aitken, vicar of St. Paul's, Penzance, and the Rev. W. Hay Aitken, vicar of Christ Church, Everton, near Liverpool. The rector of Trinity Church, having taken a warm interest in the previous special services, very gladly opened his church on this occasion, and the Revs. R. and R. W. Aitken preached there on the evenings of Wednesday, Thursday, and Friday, May 31, June 1 and 2, while the Rev. W. Hay Aitken filled the pulpit of St. Paul's. It pleased God to give his blessing to the Gospel message at each of the churches, conversions taking place every night. On Saturday the two sons left Newport, the elder for mission work in Glamorganshire, the younger for his parish.

On Sunday, June 4, the much-beloved and venerated patriarch preached twice at St. Paul's. The congregations then and on the two following evenings were extremely large. On Tuesday night nearly or quite two thousand persons were crowded into the sacred edifice, while hundreds thronged the approaches, unable to obtain admission. A spirit of deep solemnity characterized the services, which were prolonged to a very late hour, in consequence of the large number of anxious ones seeking direction. The result of this second mission was that three hundred souls were brought to the Lord in connection with St. Paul's alone.

Surely no one can speak of an aggregate of

A THOUSAND CONVERSIONS

in a single parish within four months, without feelings of fervent gratitude to Him who alone can turn one sinner "from darkness to light, and from the power of Satan unto God." Still more intense become the heart's thanksgiving, when the fact is contemplated that many hundreds besides were awakened, and led to Jesus, in connection with other communions, in the same period of time, and that the work the Lord still continues to advance in the town, and has spread to several parishes adjacent. To God be all the glory! The great ingathering has been *His* doing. Paul may plant, Apollos may water, but it is God that giveth the increase.

The people of the world have been perplexed by what they have witnessed. The confession has again and again been made, "I cannot understand it." In some instances, utter incredulity has been expressed as to the reality of the work; while not a few have attributed all to a sort of fanatical excitement, the results of which would soon pass away. It is not to be expected that the people of the world will form a right judgment upon such a subject. It lies beyond them altogether, and their opinion of it cannot possess any value. To the unconverted the operations of God's grace and Spirit must ever be an enigma, which they cannot explain. The inspired Word tells us: "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him: neither *can* he know them, because they are spiritually discerned." That is decisive.

A REAL GOSPEL.

Our blessed Lord's words are, "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven." Surely this assurance *ought* to be sufficient. And as to the preaching, of what avail is it unless a *real* gospel be preached? It is to be feared there is much *unreality* in the preaching of the present day. If men are really sinners, perishing sinners, then away with theorizing, away with speculating, away with mere "opinions" and "views." Away, too, with all dead "sermonizing," be it ever so correctly and artistically done. The need of men's souls is awfully real; let them hear of a God really waiting to be gracious—of a Jesus really able to save to the uttermost, and as willing as He is able—of an all-sufficient atonement really made and accepted—of the precious blood of Christ, that can really cleanse from all sin—of a Holy Spirit really given to regenerate, guide, comfort, teach, and sanctify men's souls. Let them hear of a real heaven, a real hell, a real eternity; of a real pardon for the guilty, real peace, real joy, real life; of a real approach of the sinner to the feet of a present Saviour; of a real acceptance of Jesus, and a real surrender to Him, and then a real and most blessed discipleship. Away with mere ideas. Away with mere "hopes" and "trusts." Away with all uncertainty and unreality. "Sinner, thou art guilty, ruined, lost; but here is Jesus offering thee eternal life! Believe Him. Accept Him. Yield thyself to Him—heart, soul, will, life, all. So shalt thou be saved—saved *now* and for ever!"

This *reality* of praying, preaching, and hearing has, at Newport, been the secret of the conversion of so large a number of souls to Christ, through the power of the Holy Ghost.

Why may not such a result be brought to pass elsewhere, yea, wherever sinners are found? Doubtless, the fear of the world's frown may hinder, prejudice may hinder, routine may hinder, dead formalism may hinder, a dread of "irregularities" and of "excitement" may hinder, but should not all hindrances be surmounted for Christ's sake, and that souls may be saved?

Oh for *reality*, then—reality in the *praying* of God's people, reality in the *preaching* of God's ministers! Oh for reality! Men to preach, and people to pray, who have themselves been brought into a condition of conscious acceptance, pardon, life; who themselves are "in Christ," and who know, in their own daily experience, the sweetness of that "peace with God" which "passeth all understanding," and of that "joy" which is "unspeakable and full of glory." Oh for reality! A real lifting up of Jesus in the midst of perishing sinners—not that "doctrines" or "views" (be they ever so correct) may be set forth, discussed, demonstrated, but that the guilty may draw near, may look, may live. Oh for reality! The "real presence" of the loving Jesus in our assemblies, the real coming of the sin-burdened to Him there and then, and the real reception from his willing hands of a most real, blessed, and everlasting salvation.—*The Christian.*

Miscellany.

—Dr. Clark, after describing Turkey as a country in ruins, when compared with its state in former ages, thus notes the signs of recent recovery:—"There is progress even in Turkey. Sixteen hundred miles of railway begun and under contract; telegraphic communication between the principal towns; postal arrangements for the conveyance of money as well as letters, established within a few years between many places; the streets and houses numbered in the cities; police regulations securing protection to life and property as never before; the suppression of robber hordes, which had infested different sections; and the beginning of a newspaper press; these are indications of a new life. The public mind in the great centres is becoming awake to what is going on in the outside world. The war in our country, by its derangement of commerce, led to much inquiry, and the later conflicts in Europe have excited a lively interest in many minds. And not the least significant matter is the change of sentiment in reference to France and French influence. Already is it said by native merchants, that their children must learn English or German instead of French; and the power of Romanism, upheld so long by French consuls, is sensibly weakened. And yet more, Protestantism is quietly doing its work of enlightenment, directly in thousands of minds, and indirectly in thousands more, by contact, the new interest awakened in education, and the new mechanic arts introduced at almost every station. The sewing-machine is a civilizer, as well as the school-book and the Bible."

—Mr. Clough, of the American Baptist Mission, Teloogoo, says: "During the year just closed, we have baptised upon profession of faith in Jesus, 443; and since January 1st, 67 others, 21 of the last number on New Year's Day, fifty miles north-west of Ongole.

"Our church now numbers nearly 1,200 members, who live in 160 towns and villages. In our Normal School the past year were 53 students—37 men and 16 women. The average attendance was about 30. As many of the students have families, and are very poor, they cannot remain regularly in school, but have to go now and then to sow a field of grain, or reap the grain when ripe, and thus provide for those of their own household. A more pious and better behaved lot of young men I never saw. I am sure that most of them walked more orderly and lived up to rules better than I did, even when in college, a ministerial student. Their progress in their studies has also been generally satisfactory. The native preachers work nobly, and are improving in every way. They spent the month of May and first part of June—(while the west winds were so fearful)—with me in studying the Scriptures. They also regularly prepare lessons, which they recite to me monthly. I look forward with much interest to the time when they will be the pastors of the churches which I hope soon to organise in the centres of population."

—The *Christian Spectator* contains a defence of the Anabaptists of the 16th century, by the Rev. William Robinson. We give some passages from this:

"At the end of the fifteenth century German society presented to view nobles, clergy, and serfs, the middle classes in the towns being too few and too weak to have much influence. The clergy had contrived to possess themselves of about half the territory as their own. The serfs were held in bondage more and more crushing, till it became unendurable. Gnodalius, who wrote an account of the insurrection, describes the exaction and rapacity of the rulers, the novel artifices employed to cheat and plunder the miserable poor, their insufferable burdens, and the execrable authority under which they groaned. Seckendorf avers that far as the insurrection spread there was one

reason assigned for it, viz., the tyranny and lust of the prelates and nobles, who in their treatment of the poor knew no law but their own wills; and Luther, in an address to the princes and nobles tells them that their domination neither could, nor would, nor ought to be borne. The flame of revolt which raged throughout Germany was not kindled by Anabaptism, as is vulgarly supposed; nor by Lutheranism, as the Catholics with more plausibility were ever ready to insinuate; but had an earlier origin. Luther did not begin to preach against indulgences till 1517. Five-and-twenty years before, oppression had rendered the rustics desperate. There was an insurrection in 1491, another in 1502, a third in 1509, a fourth in 1512, a fifth in 1513, a sixth in 1524; and in this last, as the doctrines of the Reformation were spreading, the peasants publicly declared that they were not gospellers, hoping thereby to obtain better terms from their masters. From that time the name of the Anabaptists becomes prominent. The spirit of freedom which Luther had evoked, he was unable to control, and unwilling to tolerate. Multitudes became Baptists, and like their successors they were the uncompromising assertors of liberty of conscience; being no more disposed to submit to the dictation of Luther, than he to the dictation of the Pope. Their outcry against spoliation under the guise of Government and religion, which was common to them with all the peasantry of the land, exposed them to the hostility of the civil power; their demand of religious liberty brought upon them the savage persecution of both Catholics and Lutherans. When therefore we hear of the sedition and tumults which shook Germany at the beginning of the sixteenth century, let us remember that the one cause was the oppression of the poor; that they began years before Luther found the Bible in the convent; and originated not with Baptists, not with Reformers, but with the Roman Catholic peasantry. In later years things religious were mournfully mixed up with civil strife, but the source of the strife was political.

As the slaves in Jamaica welcomed the Gospel when there was no other comfort or hope for them, so did the peasantry of Germany welcome the glad tidings which reached them through the Reformation; and with special readiness of mind did they receive the Baptist teachers and preachers, who in their adaptedness to the multitude seem to have been somewhat like the Primitive Methodists of our day. One writer reports 70,000 in Moravia alone. The common people heard them gladly, and in multiplying thousands sought the baptism of repentance and faith. As the fire of Rome was laid to the charge of Christians, and the fire of London to the charge of Papists, so the Catholics laid the blame of the tumults on the Reformers; and the Lutherans, and Calvinists and Catholics heaped similar reproaches on the Baptists. These latter at length found it necessary to print and circulate a statement of the opinions they held under twelve heads, or, as they called them, articles. They may be seen at length in Gnodalius; a summary of them in Robinson's Ecclesiastical Researches; and Luther's reply to them in the 5th book of Sleidan's History of the Reformation. In this admirable document, addressed to the chiefs who had changed serfdom into slavery, and to which Voltaire said Lycurgus might have attached his signature, there is no hint about community of goods, but the clearest recognition of the rights of property; no denial of the lawfulness of civil government, but the assertion of its divine authority; no approach to wild fanaticism or to immorality, but such words of truth and soberness as became men prizing liberty more than life, and godliness more than liberty. Yet their claims for justice were stigmatised as impious, as a demand for community of goods, as leading to the destruction of all order, ecclesiastical and civil, as springing from covetousness, a love of fleshly liberty, and a depraved will. Moreover, they were distinctly ascribed to the artifices of the devil. The prejudice which could thus pervert a calm and humble claim for justice was capable of any amount of misrepresentation. Büllinger gives, but in his own words, a summary of the creed said to have been held by the Anabaptists in the year 1560, and states that one of their cardinal articles of faith was the unlawfulness of all violence, even in self-defence, and that they taught that Christians are to suffer evil and not resist it, and must not engage in war, even though the civil ruler require it. . . .

The continental Baptists, instead of being treated with justice and toleration, were subjected to the utmost severity of persecution. Because they sought, by entreaty and remonstrance, some mitigation of civil oppression, they were hated in common with the rustics generally, a hundred thousand of whom were said by Charles the Fifth at the Diet of Augsburg, to have perished by the sword; and in addition to the heinous fault of humbly asking that their sufferings might be alleviated, they were pursued with a hatred we cannot now well understand for their opinions and practices as Baptists. Catholics and Reformers joined to insult, condemn, and kill them. Decrees, local and imperial, adjudged them unfit to live. The wearying and sickening details may be found in the volume of Ottius. Time now permits us to produce but one or two examples. At Tigurum, in 1525, the magistrates enacted that all infants should be baptized within eight days; in March, 1526, that all persons re-baptizing should, on conviction, be drowned without mercy; in September of the same year they commanded that any Anabaptists meeting with their ministers, and so collecting crowds, should also be drowned without mercy; and at some time not later than 1528, they decreed that all persons giving any shelter to Anabaptists, or neglecting to betray them if they knew where they were, should be imprisoned and treated as rebels; and all officials, down to the very lowest, were to be bound by oath to see to the execution of the law. At the Diet of the Empire held at Spires in the year 1529, it was enacted that every Anabaptist shall be judged, and executed by fire, sword, and the like, according to the condition of the offenders. The Reformers concurred in these measures of severity: the only question among the more tolerant of them being, whether the penalties for being a Baptist might not stop short of death? Driven from one district, they sought shelter in another; but no time was lost in passing against them laws of banishment and death, under the dreadful pressure of which after the example of the captives in Babylon, they gave utterance to their woe in short hymns of lamentation—'Alas! to us miserable, no place of safety remains. Oh, Father, hear our sad voices, help us in our adversity, pity us in our wretchedness. No one helps us in our affliction. Tyrants mock us, the world threatens to destroy us; as a lamb for the slaughter, so are we sought out for death. The rulers exult, and all men rejoice, when they see our innocent blood shed.'"

—The following notices are from the *British Messenger*:

"A series of papers has recently appeared in *L'Eglise Libre*, from the pen of M. Pozzi, a faithful Protestant pastor at Bordeaux, under the title of 'The Evangelization of France,' which contains some striking statements. He first inquires into the real cause of the terrible calamities which have recently befallen his country, and shows that the main one is not the intellectual ignorance, as some have asserted, but the moral and religious state of the people. 'Irreligion,' says a French Roman Catholic Review from which he quotes, 'has become the common character of this country, the ideal of those who have no ideal. Other nations assuredly are not irreproachable in this respect; there is much infidelity among them; but with them it has not that popular, normal, and we may say, official character which it has with us; it is not with them the acknowledged ideal of good.' Endorsing this statement, M. Pozzi adds the remark, that Popery is the cause of the evil; since by killing conscience it has killed the sense of duty and religion. What is needed, therefore, is to re-awaken religious feeling and to restore conscience to its sovereignty; and the only means of effecting this is the gospel, which, he says, is almost unknown in France, or known only by wretched counterfeits. To bring the gospel to the ears of the French people, he urges the necessity of sending forth itinerant preachers and lecturers to proclaim the truth in neutral places in towns, such as halls, casinos, and theatres; of employing colporteurs to go about in Bible-waggons in order to sell and give Bibles and other evangelical books in country districts, and to converse with and address the people who would gather round them; by selling evangelical publications at public fairs; and also by forming a *Christian Evidence* Association.

"But all this would require money; and the Evangelical Protestants of France are an almost invisible minority there. So he asks whether the Christians of Great Britain, of the United States, of Holland, and of Switzerland, who feel so much interest at present in France's future, would not count it their duty and privilege to furnish the pecuniary means for this great and most urgent work. To further M. Pozzi's object, we give publicity thus to his views."

"It is very difficult to confine within the bounds of sobriety the hopes naturally awakened by the 'Old Catholic' movement in Germany, and by the congress of theologians at Münich. It is indeed by no means always the most hopeful beginnings that issue in the greatest results; yet nothing could seem more like a break-up of the Papal communion, and the rise of a new Protestant Church, than what is taking place. The Congress which began its sittings in September with an attendance of 400 or 500 Catholics, has not only solemnly repudiated the Papal infallibility, but has even claimed a right for the Catholic laity to take part in the government of the Church. They have, moreover, held out the right hand of fellowship towards the Greek Church on the one hand, and towards the Jansenist Church at Utrecht (the representatives of the great Pascal and his fellows) on the other: they have denounced the machinations and constitution of the Society of the Jesuits; and they have organized a plan for the regular appointment of old Catholic clergy, and for the management of their congregations. The Papal bishops have begun to excommunicate those clergy who have attended the Congress; so that the separation seems to have become absolute.

"The movement, then, as far as it has gone, is in the right *direction*. The considerations which bid us moderate our rejoicings, and forbear the language of premature exultation, are—not that the party as yet numbers only a minority of the South German Catholics (for what good movement ever began with a majority?)—but that, by rejecting the infallibility of the Pope only—not that of the Church (even though in the term Church they include the laity)—they seem to bind themselves unalterably to all the unevangelical, sacramentarian, and even idolatrous doctrines at present recognised throughout the Romish Church; that they have barely avoided committing themselves also to a course of action that would practically amount to a definition of the Church of Christ by its possession of a certain official order of men, and not of the word and ordinances and Spirit of Christ; and, further, that private observers state—how far truly, we cannot say—that, with a few noble exceptions, the movement is less religious than rationalistic and political. We therefore must join trembling with our hope; above all, it becomes us to join earnest prayer."

—A writer in the *Bengal Christian Herald* notices an allegation of the Brahmos that "the words in which Christ claims divine attributes were never uttered by Him, but have been put into the mouth of his biographers;" and replies as follows:

Such an objection, we admit, might very properly be raised by one who rejects the entire Gospel history as a myth or fable. The man who does this might say, "What matters it if the evangelists represent Christ as saying that He is God? I reject the entire history as a myth. Christ is neither God nor man, but a mere mythical character." But the Brahmos cannot say this. They admit that Jesus Christ "was the son of a humble carpenter, and he laboured in connection with his ministry only for three short years. Poor, and illiterate, brought up in Nazareth—a village notorious for corruption—under demoralizing influences, his associates the lowest mechanics and fishermen, from whom he could receive not a single ray of enlightenment, he rose superior to all outward circumstances by the force of his innate greatness, and grew in wisdom, faith and piety, by meditation and prayer, and with the inspiration of the Divine Spirit working within him. Though all the external conditions of his life were against him, he rose above them with the strength of the Lord, and, with almost superhuman wisdom and energy, taught those sublime truths and performed those moral wonders for which succeeding generations have paid him the tribute of admiration and gratitude. Verily he was above ordinary humanity."* The foregoing are the very words of the Brahmo leader. The Brahmos thus admit all the leading facts of the life of Jesus of Nazareth. They regard Him as "above ordinary humanity," as possessed of "extraordinary greatness and supernatural moral heroism."† Now, where do they learn all these events and circumstances of the life of the Prophet of Nazareth? and where do they get the grounds for ascribing such an exalted character to that prophet? Verily nowhere else than in the Gospels or the biography of Jesus Christ as written by Matthew, Mark, Luke, and John. The Brahmos therefore so far admit

* K. C. Sen's *Jesus Christ; Europe and Asia*, pp. 4, 5.
† *Ibid*, p. 10.

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the truth of the Gospel record, and we think we have a right to demand of them the reason for which they reject that part of the record which contains the discourses of Christ in which He claimed a Divine character. If they question the authenticity of that part, the *onus probandi* lies on them. It is for them to prove that those discourses of Christ are not really His discourses. They cannot ask the Christian to prove the opposite. The Christian is consistent. He believes in the *whole* Gospel history. The Brahmo is inconsistent. He accepts of one part and rejects the other. Surely we have a right to demand of him the reasons, if he has any, for such an extraordinary conduct.

In concluding this part of the subject we shall refer to the remarks of one whom none can charge with possessing an undue prejudice in favour of orthodox Christianity—we allude to Mr. Francis William Newman. Mr. Newman in remarking on the theory of Mr. Martineau, the unitarian, that "Jesus had an infallible moral perception which reveals itself to the true-hearted reader and is testified by the common consciousness of Christendom"—a theory precisely similar to that held by the Brahmos, says that this theory is inconsistent with Christ's own words; that no good man, who was nothing more than human, could set *himself* forward as Jesus did, claiming the highest honour from fellow-men. And that Jesus did claim these honours, that these self-deifying words of which the Gospels are so full were really spoken by Him and not put into His mouth by his biographers, Mr. Newman proves thus :—

"I find *Jesus Himself* to set up oracular claims. I find an assumption of pre-eminence and unapproachable moral wisdom to pervade every discourse from end to end of the Gospels. If I may not believe that Jesus assumed an oracular manner, I do not know what moral peculiarity in Him I am permitted to believe. I do not demand (as my friend [Mr. Martineau] seems to think) that *he shall be* oracular, but in common with all Christendom, I open my eyes and see that *he is*; and until I had read my friend's review of my book, I never understood (I suppose through my own prepossessions) that he holds Jesus *not* to have assumed the oracular style." It will be observed that the Brahmos maintain exactly this position. They say that Christ did *not* assume the oracular style, that He never uttered those self-deifying words which we quoted. Mr. Newman continues: —"If I cut out from the four gospels this peculiarity, I must cut out not only the claim of Messiahship, which my friend admits to have been made, but nearly every moral discourse and every controversy: and *why?* except in order to make good a pre-determined belief that Jesus was morally perfect [and at the same time merely human], what reasons can be given me for not believing that Jesus declared "If any one deny ME before men, *him will I deny* before my Father and his angels;" or any of the other texts which couple the favour of God with a submission to such pretensions of Jesus? I can find no reason whatever for doubting that he preached HIMSELF to His disciples, though in the three first Gospels he is rather timid of doing this to the Pharisees and to the nation at large. I find him uniformly to claim sometimes in tone, sometimes in distinct words, that we will sit at His feet as little children and learn of him."

The validity of the argument adopted by Mr. Newman must be apparent to every honest reader of the Gospels. The self-deifying discourses of Christ are an *essential* part of the Gospels and none would venture to remove them but such as have a "*pre-determined* belief" that Jesus Christ was both merely human and morally perfect. But those who come to the study of the Gospels with a *pre-determined* belief can be true neither to themselves nor to the Gospels.

TELEGRAPHIC NEWS.

Versailles, December 7th: M. Thiers delivered his Message on the occasion of the opening of the National Assembly to-day. In it he referred to the satisfactory progress made in the reorganization of the country, and stated that the relations between France and Prussia were entirely settled, and that the policy of the country would be to maintain a dignified peace. All her foreign relations were satisfactory. The Government, he said, had resolved to renounce the commercial treaties existing with England in February next.—Referring to the internal state of the country, he said the spirit of the army was excellent, that the taxes were coming in easily, and that the financial situation was generally satisfactory. The total Ordinary and Extraordinary Budgets amounted to two milliards and 742 million francs. The reduction of expenses amounted to 128 millions, the floating debt standing at 628 millions. The Bank of France, M. Thiers continued, would be authorised to increase its circulation. The project for the reorganization of the army provides for a yearly contingent of 90,000 men and renders service obligatory during war. During peace, France will have 800,000 troops, of whom 450,000 will serve for a period of seven years. M. Thiers' Message concluded by stating that France desires peace and order, but the military and financial reorganization, now being effected, was a matter of duty as well towards others as to herself.

Amsterdam, 8th: The Dutch Minister of War has tendered his resignation in consequence of differences with his colleagues on the subject of the reorganisation of the army.

London, 8th: Her Majesty the Queen and Princess Louisa left Windsor very early this morning by special train for Sandringham.—The last bulletin from Sandringham that His Royal Highness was much worse has thrown all London into the wildest state of excitement. —A Liberal Conference has been held at Birmingham on the subject of a reform in the House of Lords. Only three members of Parliament were present.—Letters were read from other members, containing some suggestions, and resolutions were passed denouncing the hereditary principle and legislation by Bishops.—Another meeting held in the evening of the same day was very disorderly. Sir Charles Dilke attacked the House of Lords, and advocated a limitation of its powers.

Paris, 8th: A proclamation has been issued announcing that a state of siege has been established in the French territory occupied by the Germans, owing to French juries having acquitted the murderers of German soldiers.

London, 9th: A bulletin issued at noon to-day states that the febrile paroxysm is subsiding, and that no increase in the exhaustion of His Royal Highness has taken place. The condition of H. R. H. the Prince of Wales has evoked the greatest anxiety and sympathy throughout the country. All the members of the Royal Family are assembled at Sandringham.—At a banquet given yesterday in honour of the Military Order of Saint George, the Czar toasted the Emperor William, and said he hoped that the intimate friendship now existing between Russia and Prussia would continue for future generations, as also the fraternity between the two armies, which he said would be a better guarantee for the maintenance of peace and legal order in Europe.—In the Tichborne case, Mr. Baigent's cross-examination has ended, after having lasted ten days. It has induced the belief that the case will collapse.—The stock markets are much depressed.

Paris, 9th: The Government have presented a bill to the National Assembly for the restitution of property at Orleans.—M. Boyell has recommended the abolition of internal taxes except on spirits, tobacco, and stamps, and the remission of 20 millions to Customs duties.—A bill has been presented to the National Assembly for increasing the circulation of the Bank of France to 3 billiards.

London, 11th: Intense anxiety is felt throughout the country concerning the state of H. R. H. the Prince of Wales, and special prayers on his behalf were offered up in all the churches yesterday. The Princess bears up well.—Later private telegrams received from Sandringham afford no hope of His Royal Highness's recovery.

Madrid, 11th: The result of the elections here shows the Republicans to have been triumphant.

London, 12th: H. R. H. the Prince of Wales has passed a very restless morning, but his general condition appears not to have changed either for better or worse.—Lord Chief Justice Cockburn has gone to Geneva for the purpose of attending the preliminary meeting of the Arbitrators in the Alabama Claims.—An expedition is proposed for the purpose of rescuing Dr. Livingstone.

New York, 12th: The precarious condition of His Royal Highness the Prince of Wales is creating intense anxiety throughout the United States, and prayers in his behalf have been very numerous in most of the churches.

London, 13th: The P. and O. Co.'s Mail Steamers will in future leave Southampton on Thursdays instead of Saturdays.—An official despatch from Sandringham to the *Daily News* says that it is useless to attempt to disguise the fact that the condition of H. R. H. the Prince of Wales is all but desperate.—Parliament will meet January 23rd.

Paris, 13th: The supplementary Elections for the National Assembly are fixed for the 7th January next.

Sandringham, 14th: The Prince of Wales has slept during the night, and there is some abatement of the graver symptoms.—Prince Louis of Hesse has arrived here.—*Noon.* H. R. H. the Prince of Wales has passed a tranquil morning, and the gain made during the night from the slight abatement of the symptoms is fully maintained.

London, 14th: In the Tichborne case Sir William Ferguson has testified to the marks of identification in the claimant.—The statement that Parliament would meet in January next is contradicted.—H. M. S. Troopship *Jumna* has passed the Suez Canal, outward bound, for Bombay.

Sandringham, 15th, 1 A.M.: H. R. H. the Prince of Wales continues very quiet, and the general symptoms are the same as given in the last bulletins.

PASSENGERS SAILED.

Per P. and O. Str. *Delhi, 9th:*

For Suez.—Major E. W. Lyons; Captain G. N. Lyons; and Dr. R. S. Sinclair.

For Brindisi.—Mr. DeSaone; Major H. Tyler; Mr. J. MacNab; Mr. A. Dent; Captain R. P. Blake; and Mr. Johnstone.

For Southampton.—Captain and Mrs. Dent; Mr. Pamel; Mrs. Poole, child, two infants, and European servant; Mr. G. Hendy; Mrs. Fogg; and Mr. R. Gale.

Per Str. *Flora, 14th:*

For Trieste.—Mr. and Mrs. L. Roberts, Mrs. Bruce; and Rev. Albert.

For Suez.—Mr. W. Dyke, H. E. Meer Abdool Hye Khoja Soodoor, Envoy from Bokhara.

PASSENGERS ARRIVED.

Per Str. *Xantho, vid* Canal, *9th:*

From London.—Mrs. Phillips and three children; Mrs. Weeks and infant; two Misses Radcliffe; Captain and Mrs. Hunter and child; Major, Mrs., and two Misses Blanshard; Major and Mrs. Hobson; Rev. Mr. and Mrs. Champion, and two children; Miss Bear Neworth; Miss Hunt; Miss Eccles; Mrs. and Miss Belville and child; Mr. and Miss Dwyer; Mr. Dyson; Captain Brownlow; Rev. Mr. and Mrs. Beynon; Capt. Farwell; Captain Worsley; Captain McKenzie; Captain Pullan; Mr. Herbert Compton; Miss Brown; and Miss M. C. Ivens.

Per P. and O. Str. *Baroda, 9th:*

From Brindisi.—Mr. A. R. Macdonald; Mr. G. Sigg; Mr. Nicolson; Mr. H. H. Hynes; Mr. Sands, junr.; Rev. Dr. Wilson; Miss Taylor; Mr. C. Arkwright; Mr. Baird and European man-servant; Mr. J. H. Watson; Mr. H. Sandford; Mr. W. Glynn; Miss Glynn; Mr. Breuil; Mr. F. Boyle, Capt. H. W. King; and Mr. Waite.

From Southampton.—Mrs. Col. Maude; Mr. and Mrs. J. C. Dickinson; Maj. H. M. Wemyss; Maj. Forbes Robertson and native man-servant; Mr. T. G. Fox; Genl. Irving; Miss Irving; Mrs. A. Campbell; Mr. A. W. Peel; Mr. Wroughton; Mr. D. Campbell; Mr. C. F. Adams; Mr. C. W. Mellor; Miss Elliott; Mrs. Levinge; Mr. C. Greaves; Genl. Lord Mark Kerr; Maj. C. A. C. Hawkins; Mr. T. Leslie; Mr. G. Boseston; Mr. D. Mc Gregor; and Mr. Leach's ayah.

From Gibraltar.—Mr. P. J. Viegas.

From Suez.—Mr. Jules Strecker; Mr. M. Veirs; Mr. Ezekiel and native servant.

Per Str. *Nemesis, vid Canal,* 14th:

Rev. Mr. and Mrs. Judd and child; Rev. Mr. and Mrs. Cunningham; Rev. Mr. and Mrs. Gill; Mrs. Anderson and 2 children; Miss Tinsley; Miss McMillan; Miss Ashley; Mr. Buckle; Mr. Macaulay; Mr. Cunliffe; and Rev. Mr. Gladwin.

DOMESTIC OCCURRENCES.

MARRIAGE.

O'DONOGHUE—DEVLIN—Dec. 12th, at the Chapel of Our Lady of Mount Carmel, Meadow Street, by the Rev. C. Cook, Charles Patrick O'Donoghue, of H. M.'s Customs Preventive Service, to Miss Christiana Theresa, youngest daughter of the late Niel Devlin.

DEATHS.

FIFE—Oct. 31st, at Edinburgh, Annabella, the beloved wife of the Rev. William C. Fyfe, M.A., of the Free Church Mission, Calcutta.

ROBERTSON—Dec. 4th, at "The Hall," Gudduck, Dharwar Districts, Edmond Harold, infant son of Alexander Robertson, Esq., aged 5 months.

HENDERSON—Dec. 7th, at Khamgaum, of cholera, Robert Henderson, Engineer, Mofussil Company, Limited.

O'BRIEN—Dec. 8th, at Ahmedabad, Dennis Miles, infant son of Mr. Thomas O'Brien, Government Telegraph Department, deeply regretted.

LIEBSCHWAGER—Dec. 11th, at Hornby Row, Bombay, Harriet Matilda, the wife of W. Liebschwager, Esq., aged 29 years.

THACKER—Dec. 12th, at Galle, Ceylon, William Hovenden Thacker, of Bombay, Solicitor.

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